

A

[7.]

SABBATI

Of REST to be kept by the
SAINTS here:

OR,

A Treatise of the Sabbath, and such Holy
and Religious Duties as are required for the Sanctifica-
tion of it.

Exod. 31. 13: *Verily my Sabbath ye shall keep, for it is a Sign between
me and you, throughout your Generations, that ye may know that I
am the Lord that Sanctifie you.*

The Great SABBATH of REST,
That remaineth to be Kept by God's SAINTS
Hereafter.

Deut. 12. 9. *Te are not yet come to the Rest, nor to the Inheritance that
the Lord your God giveth you.*

2 Thes. 1. 7. *To you that are troubled Rest with us, when the Lord Je-
sus shall be Revealed from Heaven with his Mighty Angels.*

Heb. 13. 14. *Here have we no continuing City, but we seek one to
come.*

Delivered in Divers Sermons, upon Heb. 4.9.

By Nicholas Smith, Master of Arts, and Vicar of Braunging in
Hartford-shire.

London, Printed by J. R. for Samuel Crouch, at the Corner of Popes-
Head Alley, next Cornhill. 1675.

ERRATA.

Page 3. Line 7. eyes for eye. *Ibid.* l. 18. fins for fin. p. 4.
l. 1. chose for chosen. p. 6. l. 10. *day* left out. p. 15. l. 3.
Christian for Christian. p. 18. l. 20. *for to be* left out. p. 20.
l. 31. Sabbath for Sabbaths. p. 22. l. 34. look for seek. p. 26.
l. 16. *a* is left out, Psalm for a Psalm. p. 28. l. 8. looking for
seeking. p. 28. l. 11. Man for Men. p. 30. l. 27. *a* left out,
Sabbath for a Sabbath. p. 31. l. 6. weeks for week-days.

To the READER.

Christian Reader, How much the Laws of the Church and Kingdom are violated by Papists and Sectaries, thou canst not be ignorant : The spreading Contagion of Schisme and Heresie doth dilate it self through the whole Land, and the Evil is so Universal, that to the Worlds eye it seemeth Remediless and past Cure. The several Sects that have of late days sprung up, are so frequent and common in all places and parts of the Kingdom, and the numbers that adhere to them are so many, and the stream runs so strongly for them, that a toleration hath been thought necessary, and Liberty hath been granted to the several Sectaries to have their Publick Meetings ; and it was thought as necessary by Rulers and Governours, that the Papists likewise should have a toleration in their Religion, though they were not permitted to have their Publick Meetings or Meeting-places. The Sectaries of late days having been found as dangerous and pernicious as the Papists, and their Practices rather more than less Destructive to the Publick Peace of the Church and Kingdom. But now His Sacred Majesty and both Houses of Parliament, having by joyn't Consent made the Laws of the Church and Kingdom binding to all ; and having thought it necessary not to admit of any Toleration, and having Declared against all Back-sliding to Popery or Schism. I have assumed the boldness to manifest to the World, that nothing can more conduce to the Publick Peace of this Miserable Distracted Kingdom, than to have the Laws of the Church and Kingdom Observed without consenting to any Changes or Alterations whatsoever : And hope that this Sermon will find Acceptance of those who are in Authority, and likewise of all Pious Christians who are for the Laws of the Church and Kingdom. But yet I do Confess, I do after a despairing manner settle my self to this Task. We have been heretofore, and are still, (by God's just permission for our sins) so miserably Afflicted by Papists and Sectaries, that I am out of hopes of prevailing ; and were it not so, that I did more trust in Divine help and assistance, than in Humane, I had never set Pen to Paper to write. In

To the READER.

this clear Light of the Gospel there could not be such Opposition of the Laws of God and the Land as there is, if there were not some Papists and Sectaries who go against their Consciences, and **Fear** to resist the Truth. But it is to be ~~wished~~ that there be some such amongst us, who stand for the Truth, the Religion, and Laws Established. The good God open our Eyes to see our sins, and give us Grace to Judge our selves, that so the time may come, when God may see their sins to be greater than ours; and Discover and bring to light their Treacherous Practices, their secret sins, and under-hand workings, so as may make for his Glory, the publick Peace of the Church and Kingdom.

Those Ignorant Papists and Sectaries, who are fraudulently circumvented, and unaware seduced by Crafty Hereticks and Schismaticks, who lie in wait to deceive; I pity them, and pray unto God for them, that he would open their Eyes to see their Errors, and amend their sins, and hope that God may touch the Hearts of some of them, and cause them to give over their slandering and introducing of those who persuade them to Obedience, and be willing themselves to be Obedient to the Laws of the Church and Kingdom, and Labour to win others to Submit themselves to every Ordinance of Man for the Lord's sake: And pray for those, whose Hearts desire and prayer for them is, that they might be Saved. That so they, with all Saints, praying for those of the Magistracy and Ministry, who stand for the Laws of God, the Church, and Kingdom. We may have Peace among our selves at home, and with our Enemies abroad; and the Church of God may have Peace, and be Edified, walking in the fear of the Lord, and the Comfort of the Holy Ghost. This shall be the Prayer of him, who is one of the meanest of the Household of Faith, and desireth no other Honour, than to Subscribe himself

A Servant of the Church,
and of all Saints.

Nicholas Smith.

A



A Sabbath of Rest, to be kept by
the Saints here; Or a Treatise of
the Sabbath, and such holy and
Religious Duties, as are required
for the Sanctification of it.

Heb. 4. ver. 9.

*There remaineth therefore a rest to the
People of God.*

God that made the world and all things therein, seeing he is Lord of Heaven and Earth, dwelleth not in Temples made with hands, neither is worshipped with mens hands, as though he needed any thing. He is independent, He standeth not in need of our Praises, or of our Prayers. If Churches be pull'd down, Churchmen cast off, the means allotted to God's worship and service either embezzled, or employed to profane uses: They that doe these things they may hurt themselves, they cannot hurt God. God receiveth no additional perfection by mens honouring him.

him, by their adoring and worshiping him. If Temples be built, His Name called upon, His Sabbaths sanctified, and the means allotted to his Worship and service employed to that use for which it was ordained : so that men honour God with their substance, and with the first fruits of their increase : God his happiness is not hereby increased. He was happy when these things were not done, and will be happy when these things shall gain cease to be performed : but yet if the world continue, and the great Sabbath of rest be not at hand, God will put an end to these things, and his Temples shall not always be profaned, his Ministers continually despised, neither will he ever suffer wicked Hypocrites to fight against him with his own weapons, or profane Atheists to take away the means consecrated to his service, and employ it to profane uses: but he that is Lord of the Sabbath is Holy, and will have his Holy-days, and his Sabbaths to be sanctified. *There remaineth therefore a rest to the people of God,* or as it is in the original *αββανουδες ακηπηγος α Sabbath.* The rest that is here properly meant, it is that great Sabbath of rest that shall be kept unto God by all those that depart in the faith, they shall keep a perpetual Sabbath unto God, and shall for ever sing Heavenly Alleluiahs unto him, with the Holy Angels in Heaven : But yet in regard this great rest is set forth and expressed in the phrase of a Sabbath-keeping, I hope I shall not impertinently gather from hence, that all those who look to keep an eternal Sabbath unto God in Heaven, they should think of this allusion, and consider that there remaineth a rest, a keeping of a Sabbath unto the people of God on Earth, and that none shall keep a perpetual sabbath unto God hereafter, but they who sanctify his sabbaths here. The sabbath of rest that is to be kept to God here, as it hath reference to that great sabbath of rest hereafter, I may place it in a rest from sin. There is none that liveth and finneth not, and for men altogether to rest from sin here in this world, it is impossible : but the Scripture speaketh of wicked men and sinners that they are tumultuous and raging, that they are like the raging Sea that casteth up mire and

and dirt continually : restless are their imaginations that are ^{Gen. 6.5.} ^{Ex. 20.} unconverted, *who give free sway and scope unto themselves ^{Gen. 6.5.} ^{Ex. 20.} in sin. The thoughts of their hearts are evil, and that continually, they imagine mischief upon their beds and when it draweth to light, they practise it. They have eyes full of ^{Mark. 2.1.} Adultery, that cannot cease to sin : yea as *Job* speaketh, The ^{2 Pet. 2.} eyes of the Adulterer waiteth for the twilight, saying, no eye shall see me, and disguiseth his face. The Murtherer rising with the light killeth the poor and needy, and in the night is ^{Job 14.14.} ^{14 15.16.} as a thief, in the night they dig thorow houses which they had marked out for themselves ⁱⁿ the day time: day and night they labour and rest not from sinning. This labour must be given over and a spiritual rest embraced.

Men must strive against sin and oppose it, and never give over till they have quieted and appeased their tumultuous and disorderly affections, so that they have vanquished the strength of sins the prevailing power of it, so that they do not suffer any sin, the least sin (of which they are convinced in Conscience that it is sin) to reign or rule, or bear sway in their hearts : and if they fall out of infirmity, (as who is there that liveth and sinneth not) yet they are grieved for their failings and fallings, rise again by repentance, and continually ask God forgiveness for what they have done amiss.

This now is a rest from sin, a keeping a perpetual sabbath unto God; beside this rest from sin, men must rest unto God, have leisure times to serve him : It is the principal end of our Creation, God made us for this end, to serve him, and that they ought to set apart some time for the service of God, this is engraven in the hearts of all men living. For the determinate time that God hath appointed for his Worship and service, (as for certain he hath after a special and more peculiar manner sanctified and set apart some time for that end) we cannot be so well guided by the candle of nature, as by the light of the word. The Scriptures then every where, but especially in the fourth Commandement tell us of the rest of the Holy sabbath, which the Lord of the sabbath hath severed

and set apart for his own use: one day in seven God hath chose and set apart for himself. It received its consecration, and was set apart to be a day of rest unto God upon this ground and reason, because that God in it reited from his works of Creation. The Church of God in the Apostles times, did change the day in memorial of our Saviour his Resurrection: because that on the first day of the week, Christ did rise from the dead and reited from the great work of our Redemption. Though there be no expresse precept in Scripture for the altring of the day, yet that the Apostles in their practice, were guided by the spirit, it is confessed by all Protestant writers that are Orthodox: I will alleadge one for all, *Zanchie* after he had related it out of *Justin Martyr* his Apology to the Emperour *Antoninus*, how the Christians were wont to meet on the Lord's day, to hear the word and receive the Sacraments, and to perform other Holy and Religious exercises, he thus concludeth. *Ex his liquet Apostolos per spiritum sanctum, vel potius spiritum Sanctorum per Apostolos, festum solennitatemque Sabbati, in diem dominicum translusisse:* From this it is manifest that the Apostles by the spirit, or rather the spirit of God by the Apostles, did transference the festivity and solemnity of the sabbath unto the Lords day: but yet though the day be changed, yet the keeping one day in seven by consecrating it to the service of God, making it a rest from sin, and a rest unto God by, performing in it Holy and Religious exercises (which is the morality of the fourth Commandment) is still retained. We are then to keep Holy one day in seven, not only upon the ground and Reason which is laid down in the fourth Commandment, because that in six days God finished the works of his Creation, and rested the seventh.

But we are likewise strengthened and confirmed in keeping our Christian Sabbath, which is likewise one day in seven, in regard that on that day Christ did rise from the dead, and rest from the great work of our Redemption: So that the morality of the sabbath is so far from being taken away by the change of the day, that it is hereby more strongly strengthen-

strengthened and confirmed. That one day in seven should be kept Holy is the morality of the fourth Commandment; beside the sanctifying one day in seven, it is requisite that the solemn day for God's service be kept in its season, and God requireth not that any 7th. day of our own devising should be celebrated, but he looketh and expecteth that such a seventh day be kept as he hath appointed. The seventh day from the Creation, was the day Commanded of God; and for the time that God required it, this and no other was to be celebrated. The People of God before the Law, and after the Law given in Mount *Sinai*, were to keep the seventh day from the Creation and no other.

It may be objected that the Sun, which is the measure of time, and of days, is blood still in the dayes of *Goshaay*; it went backward in the dayes of *Hezekiah*; so that that particular seventh day from the Creation which was first celebrated, could not be punctually observed by the people of God under the law.

To this I answer, That so long as the people of God under the Law, did according to common computation keep the seventh day from the Creation, without any willful varying from God his institution, from the intent and meaning of the law-maker, (who never requireth of men impossibilities) they could not be said to be guilty of the breach of the fourth Commandment, though they did not observe that numerical identical day from the Creation, which was first celebrated. He that made the law may change the Law, and he that made time, in his hand times and seasons are, and he may change them according to his own pleasure. The spirit of God by the Apostles did change the seventh day from the Creation, into that seventh day which we now celebrate in memorial of our Saviour's Resurrection, and the seventh day from the Creation hath forfeited its right, and is become a common working day, by his appointment in whose hands times and seasons are, who changeth them according to his own pleasure, and now the day sanctified and set apart for God, is our Christian Sabbath, the Lord's day, the first day of the week,

week, this and no other is to be sanctified, and whosoever they be that are Christians, acquainted with the Scriptures and the word of God, or the practice of the Church in the Apostles times, if they set apart any other 7th. day to be sanctified, as the day of God's institution, beside that which we now celebrate, they make themselves liable to God's displeasure in this world, and to his eternal indignation in the world to come.

It may be objected against our Christiansabbath, that that particular seventh which the Apostles instituted by the spirit, or rather the spirit by the Apostles, it hath not continued without change to some, and it is a question whether it can be continued without change to any : it is observed that men in travelling to some places of the World, (and some Christians have occasion to Travel for necessary traffick) lose one day in a year : yea Astronomers that observe the motion of the Heavens, and the measure of time, do observe, that there is continually some losse, or at least some change of time : so that that particular seventh day that was first instituted (we supposing a seventh day to be set apart) could not successively long continue without some change or alteration.

To this I answer, Whether they be travellers, or who else they be, if they do not willfully transgresse nor purposely vary from God's institution, but according to common computation reckoning time according to the custome of the place where they live, and the persons with whom they converse, do celebrate the first day of the week, the Lord's day, the seventh day which the spirit of God by the Apostles did Command, without choosing any other seventh day of their own heads, (if I say) as near as they can they keep themselves to God's institution, they cannot be said to offend against the morality of the fourth Commandment, whereby God hath set apart a seventh day of rest in memorial of his resting from the works of his Creation, neither can they be said to transgress God's Command by the Apostles, whereby he hath instituted this seveth day which we now sanctifie as a day of rest

rest in memorial of our Saviour's rest from the great work of our Redemption.

I shall illustrate this by a plain similitude taken out of Scripture. God Commanded the Children of Israel to keep the passeover unto him at a set time of the year, upon a set day of the month, they were to keep it in the first month, upon the fourteenth day of the month: it so fell out that certain men were defiled by the dead, they inquired of God by Moses whether they were so necessarily tyed to the day, that they might not keep the passover at all, if they did not keep it on the day wherin it was enjoyned to be kept: answer was returned, that if any were unclean, or were in a journey a far off then he might alter the time, and whereas the prescript time for keeping the passeover was the 14th. day of the first month: the time might be altered and the passeover kept on the fourteenth day of the second month, but if a man were clean and not in a journey, and should forbear to keep the passeover at the set time appointed, he should be cut off from the people of God, because he brought not the offering of God in his appointed season. If necessity constrain, and men be in a journey travelling, or the change of times be such, that that particular seventh day instituted, cannot successively be continued, or punctually observed, God doth not tie men to impossibilities, nor yet to great inconveniences; and if men do not willfully transgres, nor vary from God's institution, but according to common computation, as neer as they can, keep the seventh day instituted, for certain they keep God his Sabbaths and observe his Ordinances; But if men be not in a journey travelling, and be not hindred from keeping (according to common Computation) the 7th. day intituled, and will upon their own heads keep the Jewish Sabbath, the seventh day from the Creation, the sabbath that is now cancelled, or think it sufficient to keep any day of their own devising, without observing of the Lord's day according to the Lord's Ordinance, they exclude themselves from the Communion of Saints, and without serious and unfeigned Repentance, make themselves liable to God's wrath

wlath here, to his eternal displeasure hereafter, for not keeping the Lord his Rest, nor Sanctifying the Sabbath in its appointed season. It may be Objected, that the Church of God is still guided by the Spirit, and if the Spirit of God by the Apostles did change the Day that was first Instituted by God; which was the Seventh Day from the Creation, into that Seventh Day which we now Celebrate: May not the Church of God change it again from this Seventh Day to some other? To this I Answer, that it can not be supposed, that there should be such ground and reason for the change of the day as there was in the Apostles Time. The cause of the change of the Day, it was in memory of our Saviour's Resurrection, because that on that Day he rested from the great work of our Redemption. I suppose therefore in regard the like Reason of a Change cannot be given, the Spirit of God will not again guide the Church to alter the Day. I shall propound a Question more profitable, which tendeth more to Edification; and that is, whether God's Consecrating a Seventh Day to himself, and Commanding a weekly Sabbath to be Sanctified; whether this take away the Service of God on Holy-days, or on other days of the week? To this I Answer; that our weekly Sabbath is severed and set apart, and after a peculiar manner Sanctified for God's Use; but yet we ought to provide for the Service of God in some manner and measure every Day in the week; but especially Holy-days and our usual Festivals they ought solemnly to be kept, and Religiously Observed; though there be no day of Divine Institution which God hath expressly Commanded to be kept Holy but our weekly Sabbath, yet all hold that more time should be allotted to his Service, and the Equity of Constituting Holy-days, of serving God on the week days, of Praying unto him Publickly, Privately, in his House, in our own Houses; these things are grounded on the Fourth Commandment. I shall first prove it concerning Holy-days, that God's Commanding a weekly Sabbath, after a peculiar manner to be Sanctified, it doth not inhibit, but rather command a solemn Observation of our usual Festivals. To this Opinion

opinion Mr. *Calvin* inclineth, *Non sic septenarium numerum* *Lil. 2. 1a*
miror, ut ejus servituti Ecclesiam restringam, neq; Ecclesia dan- *ap. 8.*
naverit quia alios conventibus suis solennes dies habeant, modo à *lett. 34.*
Superstitione absint. I thick not so (saith Mr. *Calvin*) to the
Number of Seven, that it should bind the Church to the bon-
dage of the seventh day: Neither will I condemn Churches
that have other Solemn Dayes for their publique Meetings,
so they be voyd of Superstitioun. To this *Aretius* consenteth, *Aret. 1. c.*
Ut alii alios dies adderent Sabbato feriandos, nihil in hac re *cum de*
vitiis in esse iudicamus: That some should adde other dayes
to the Sabbath to be kept holy, we do not think this to be
amiss. And *Ursin* in his Catechism, having propounded what
is required in the Fourth Commandement, returneth this
Answer; *Ut ego cum aliis precipue Festis diebus carnis divinos*
frequentem; That I with others (especially on Holy Dayes)
should be present at solemn Assemblies and Divine Meetings.
Dr. *Venn* sometimes Dean of *Pauls*, hath delivered his Op-
nion agreeable to this, Though God hath taken a seventh
part of our time in the Sabbath, yet he taketh more too, for
he appointeth other Sabbaths, other Festivals; and in all Sab-
baths there is a cessation. To this agreeth *Bucer*, having spo-
ken of the Sanctification of the Lords day, he further addeth,
it is agreeable to our Piety to sanctifie other Festivals also,
to the Commemoration of the Lord his chief works, where-
by he perfected our Redemption, as the day of our Saviours
Incarnation, Nativity, Epiphany, the Passion, Resurrection,
Pentecost. Besides our usual Festivals and solemn dayes of
Rejoycing, (which though they be appointed by men, yet
the Equity of constituting them is grounded on the Fourth
Commandement,) no reasonable man nor good Christian will
deny, but some time may, but some time ought to be ap-
pointed every day in the Week for the Service of God. In
Towns and Cities where People may conveniently meet, that
they ought to resort to the Temple and the House of God, to
offer unto him their Morning and their Evening Sacrifice,
and worship him in the Beauty of Holiness, this is a thing
so just and reasonable, that I hope I need not tell those who

doe this, that they do but their Duties; for their own Consciences will tell those who live in places where they may doe it, that they ought to pray publiquely every day in the week, and attend upon God's service continually. We are not so happy in Countrey Villages, that we should meet publickly every day in the week to worship God in the Beauty of Holiness. And for People that live in unwalled Towns and Countrey Villages, if they keep the Church duely on Sundayes and Holydayes, Week-dayes Prayers are required of them but at some times in the year, and when they are required, it is not required that they should pray every day in the week: It is truth, Masters of Families should be mindfull of Household piety, and there are none but they should pray in their own persons continually: such a Sabbath of Rest should be sanctified to God continually, and it is grounded on the Morality of the Fourth Commandement. I shall conclude in the words of Mr. Greenham, in his Treatise of the Sabbath, though no day ought to be separated from God's use, the Sabbath ought to be severed from all other uses, and wholly consecrated to him. Men ought to keep their set-times of Prayer, and pray privately every day in the week in their Houses, and with their Families; and men ought publickly to attend upon God in his House, and privately be at leisure for holy Exercises on Holy dayes. All Holydayes are not, but if some be so severed for holy Exercises that they are as carefully kept, and as religiously observed to the worlds eye, as our Christian Sabbath; yet if men, through heedlessness and inadvertency do some slight works of their Callings in them, and do not those things purposely in contempt of Authority, for certain this is not so hainous a sin, that men need to task themselves with a dayes or a weeks Repentance for it; and if men be at leisure for holy and religious Exercises on Holy-dayes, no doubt but on these dayes they may be at leisure for themselves, and have some time to recreate and refresh themselves on Haly-dayes, especially those of the meanner sort who have no other times of Recreation. Holy-dayes, they are not so severed for holy and

and religious Exercises, but some works may be done in them, if they be not done in contempt o Authority; and at fitting and convenient times lawfull Sports and Pastimes may lawfully be used in them, especially by those of the meaner sort. Other working dayes, they are not exempted from God's Service, we are bound to serve God in them, and to pray unto him, but yet these are Our dayes, God hath given them us to follow our necessary Occasions and worldly businesse; No day that may properly be termed God's day, but the seventh day, of his Consecration, our weekly Sabbath, this is the day which God after a peculiar manner hath sanctified, and he requireth that we after a special and more peculiar manner should observe it and keep it Holy. Rest from Labour, from worldly businesse and Employments is required on the Sabbath; Men must not follow the works of their calling, but must as neer as they can abstain from all corporal labour. They must likewise rest from sin, as on all dayes, so more especially on Gods Holy day; they must abstain from following their own wayes, from finding their own pleasure, and from speaking their own words. They must likewise work the works of Righteousness, and be carefully employed in holy and religious Exercises. Necessary works there be which may lawfully be done on the Lords day; such things as concern mens necessary Nourishment may be done; and no doubt but men may provide for the dumb Beasts on the Sabbath, and loose the Oxe and the Asse from the Stall to be watered, yea some persons are privileged to do the works of their Calling on the Lords day. Our Saviour telleth us, how that on the Sabbath day, the Mat.12.5. Priests in the Temple profane the Sabbath and are blameless. And no doubt but the Ministers of the Gospel may do the works of their Calling on the Lords day, yea, if they beat their brains, and busie their bodies; the more carefully they are employed in the works of their Calling on the Lords day, the more acceptable Service they perform to God. It is a thing exceeding painfull to those who study for their Sermons, to perform their Ministerial Function in instructing

the people. Their Mind doth labour, and they are greatly
bysid on such Lords dayes as they do preach unto the Peo-
ple; besides, it is a weariness to their Bodies to read Prayers,
to administer the Sacraments to multitudes, and to do other
Duties belonging to their Place and Callings: But yet
working on the Lords day, is a Duty belonging to their Place
and Callings, and an acceptable Service it is to God, if it be
performed carefully and conscientiously as it ought. Besides
works of Necessity there are works of Charity, which all men
(but especially those that are of Ability) ought to perform.
The Visiting the sick, the relieving of the Poor, and doing
Offices of Charity for those that are in distress. It was usual
with the Primitive Christians on every Lords day to make
Collections, and do Offices of Charity. Physicians (no doubt)
may ride and take Journeys on the Lords day, temper Po-
tions and administer Phylick to the Diseased. Beside works
of Charity, which have ever been in use, and may lawfully
and laudably be done, works of Piety are proper for the day,
I purpose more particularly to insit upon these, and shew
how the Sabbath ought to be consecrated to such works, and
be spent in holy and religious Exercises, so that men should
be at leisure for God on that day. It is a Day greatly to be
observed unto the Lord, and men should think of it before
it cometh, there is a *Memento* prefixed before this Com-
mandement, *Remember the Sabbath to keep it holy;* and St.
Mark calleth the day before the Sabbath the Preparation,
Mar. 15. ver. 42. because it was usual with the People of
God to prepare themselves for the Sanctification of the
Sabbath, (as it is the Duty of all good Christians) on that
day they should lay aside all earthly Cogitations and worldly
Businesses, and separate themselves to the service of the Lord,
and perform all such holy and religious Exercises as are re-
quired on the day. As on all dayes men ought to pray in
their own Persons, and with their Families, so more espe-
cially on the Lords day they ought to sanctifie themselves,
and prepare their Families for the Sanctification of the Sab-
bath, and for performance of such holy and religious Exer-
cises

ces as are required in God's House, as likewise for such Duties as are required to be performed in their own Houses. I shall briefly run over the publick Performances, the holy and religious Exercises that are required in God's House; and then likewise touch upon those that are required in every mans own house. Men shouled with fear and reverence assemble themselves in the House of God, the Place where his Honour dwelleth, there after a special and more peculiar manner to worship him on the Lord's day.

The first and special publick Duty required, and of greatest concernment for the Sanctification of the Sabbath, is the *Praying unto God in the House of Prayer*, the pouring out Supplications to him, the offering up to him every Sabbath day a Morning and an Evening Sacrifice, worshipping him in the Beauty of Holiness with the Congregation of the Faithfull; this is a Duty which cannot be omitted, and that of all other Duties it is most especially required for the Sanctification of the Sabbath, I think I shall easily prove. In the 56th Chapter of the Prophecy of the Prophet *Isaiah*, ver. 2, the Prophet setteth it forth, That *blessed is the Man that doth thus, and the Son of Man that layeth hold of it, that keepeth the Sabbath from polluting it.* I, but you will say, How shall we keep the Sabbath from polluting it? and what is a special Means to sanctifie it? If you read that Chapter, and consider seriously of the Blessedness which God hath pronounced upon those that keep his Sabbaths, you must needs see that a principal means of sanctifying his Sabbath, whereby to procure the like blessing upon your selves, is to pray unto God in his House, upon his Holy Day: in ver. 4. *Thus saith the Lord of the Eunuches that keep my Sabbaths, and choose the things that please me, and lay hold of my Covenant, even to them will I give in mine House, and within my walls, a place and a Name better than of Sons and Daughters; I will give them an everlasting Name which sha'l not be cut off. Also the Sons of the Strangers that joyn themselves to the Lord, to serve him, and to love the Name of the Lord, to be his servants, every one that keepeth the Sabbath from*

polluting it, and taketh hold of my Covenant; even them will
 I bring to my holy Mountain, and make them joyfull in my
 House of Prayer: Their Burnt-offerings and their Sacrifices
 shall be accepted upon mine Altar: For mine House shall be
 called a House of Prayer to all People. When God by the
 Prophet speaketh of his accepting the Burnt-offerings of the
 Strangers of the Eunuchs, the words are meant of the offering
 up to him the calves of their Lips, these are the Offerings
 that he will accept, no doubt but the words are to be under-
 stood of the Sacrifice of Prayse, of the Oblations of Prayer,
 as is manifestly proved by that which immediately follow-
 eth; *Mine house shall be called an house of Prayer to all Peo-
 ple:* Yea, he that seeth not that the principal Means of sancti-
 fying God's Sabbath is to pray unto God in his House of
 Prayer, he must needs be a stranger to the Scriptures, and
 the Word of God. If then you will indeed sanctifie God's
 Sabbath by performing in it holy and religious Exercises, be
 perswaded to tread his Courts, and be present continually
 at Divine Service: Slight not Divine Service, and say not,
 (as it is the common custom of most men in these times) If
 we goe up to Gods House we shall hear there onely a few
 Prayers; but say rather on the contrary, If we go up to Gods
 House, we shall there say our Prayers with the Congregation
 of the faifthfull, worship God in the Beauty of Holiness,
 which is a principal Means of sanctifying Gods Sab-
 bath, and a Duty which of all others God will most espe-
 cially reward.

The Word of God it should be publickly read on the
 Lords-day; this is a holy and religious Exercise that is pro-
 per for the day, and so necessary for the Sanctification of
 the Sabbath, that it cannot be omitted. It was usual to read
 something out of Holy Writ to the People every Sabbath
 day, as you may see by that which is alleged by St. Paul,
Act. 13. 27. Where he setteth it forth, that the Rulers of
 the Jews condemned our Saviour because they knew not the
 voyces of the Prophets which were read every Sabbath-day;
 By this place of Scripture it is plain, that it was in use to
 read

read something out of the Law and the Prophets every Sabbath-day. This Custom it hath been solemnly kept and religiously observed by the Christian Church: and reading of the Scriptures as it is a Religious Exercise proper for the Day, and necessary for the sanctification of the Sabbath, so it is of great use, and tendeth much to Edification. Our Church hath wisely appointed and religiously constituted, that some of the Psalms of *David* should be read every Sabbath-day: There be likewise Lessons appointed to be read every Lords-day, two at Morning and two at Evening Prayer, one out of the Old, another out of the New Testament: Epistles and Gospels are appointed to be read on every Sabbath throughout the year: Where there is no Preacher, or when the Minister is not prepared to Preach, there be godly Homilies and fruitfull Exhortations appointed to be read unto the People: If then you desire to sanctifie the Sabbath, by performing in it holy and religious Exercises, you shall do well to attend to the Word of God publickly read, hereby you shall gain Knowledge in the Scriptures, and be fitted and prepared to receive the engrailed VVord of God which is able to save your souls: Yea, the Reading of Homilies is a kind of Preaching, and if it be carefully and conscientiously used, no doubt but it may be as effectual (peradventure more effectua) for the Conversion of Souls, than most Sermons that are preached in these times. Think then of this holy and religious Exercise; how proper it is for the day, how necessary for the sanctification of the Sabbath, and let no Lords-day pass without coming up to the Temple, to hear the Word of God publickly read unto you. The Word of God publickly preached, expounded unto the people by those that are set apart for that Office and Function, It is the usual, the ordinary Means of Salvation; and when it is despised and contemned, God will not work without it. It is then a Religious Exercise of great use, and of all other dayes the Sabbath is most proper for it: Yet this I must say, (for I conceive it is the truth) though the Sabbath be most proper for this Exercise, yet this Exercise is neither so proper

proper nor so necessary for the Sabbath, that it should be impossible that the Sabbath should be sanctified without it : This I shall easily evince out of the Scriptures ; in *Acts 13. 15.* we read, how that after the reading of the Law and the Prophets, the Rulers of the Synagogue sent unto *Paul and Barnabas*, saying, *Men and Brethren, if you have any Word of Exhortation to say unto the People, say on,* If it had been a custome of the Church to have Preaching in every Synagogue on every Sabbath day, no doubt but the Reader that read there had been prepared to preach : Neither would the Rulers of the Synagogue have desired the Apistles, if they had any word of Exhortation to preach, but rather would have said, You are Ministers, and Men of God, always prepared to Preach, and therefore there is no doubt to be made, but you have a Sermon and an Exhortation in readiness. Though then it may be collected from hence, that these Rulers were willing to accept of a Sermon when they did meet with such Ministers as were prepared to preach, yet for certain, their questioning with the Apistles whether they were prepared, did shew that they did not hold Preaching so necessary, that the Sabbath could not be sanctified without it. Where the Word of God may be had by one or more able Ministers, that the Word of God may be preached twice every Sabbath, thrice every Sabbath (if the Custom of the place be to have so many Sermons) this I will not deny. But that there must be Preaching every Sabbath day, in every Congregation, this I think it cannot be proved. Some Ministers have made the world believe, that the Sabbath in no place can be sanctified without preaching of Sermons, and have wrought people to such an esteem of Sermons, that all other of God's Ordinances are disesteemed, so that no other holy and religious Exercises can find any place in the places where they are admitted, but onely Sermons : Yea they have turned *Oratoria* into *Auditoria*, Houses of Prayer into Houses of Preaching, and in all places where they have come, have brought all holy and religious Exercises on the Lords day out of use, but onely a Psalm and a Sermon. God did never

never yet send such plenty of Labourers into his Harvest; that there should be such store of able and painful Preachers, that Sermons should be Preached every Sabbath day in every Congregation. For my part, I will pray unto the Lord of the Harvest, that he would send Labourers into his Harvest, & could heartily wish, that all the Ministers belonging to every Congregation in the Kingdom were indeed Prophets, that they could Preach every Sabbath day, or would Preach painfully, and Conscientiously, though they Preached seldom. But this, I say, it is impossible that the Kingdom at this time should be thus Happy: And some Ministers by buzzing in the ears of People, that Preaching of the Word in every Congregation, on every Sabbath-day is necessarily required by the Word of God, have made the whole Kingdom miserable: yea, they have brought the Ordinance of God into contempt by their idle babling, and lazy prating, who Talk much and often, but Preach seldom.

But I beseech you, beloved, let not the abuse of God's Ordinance by some, cause you to neglect the Lawful Use of it: For Preaching, it is the Power of God unto Salvation; a Sabbath-days Exercise, which of all others is of greatest Use for the Conversion of Souls, for the bringing Men from Darkness to Light; from Blindness and Ignorance, to the Knowledge of God, and of his Son Jesus Christ. Be perswaded then, hear the Word of God every Sabbath-day when it is publickly Preached, and never miss the Sermons; love those Ministers that Preach Painfully and Conscientiously; and despise not those who Preach often, and plead earnestly for Preaching, though you know, and are assured, that some of them are but lazy Preachers, leit haply you be found despisers, and contemners of the Ordinance of God.

There are other Holy and Religious Exercises which are required on the Sabbath-day: Catechising the Youth, and the Instructing them in the Principles of Religion; if it be not necessary on every Sabbath-day, yet it is on some Sabbath-days very seasonable; and People should at seasonable times on some Sabbath-days, send their Servants and their Children

to be Instructed in the Principles of Religion, and to be Catechised.

The Receiving of the Sacraments are Holy and Religious Exercises, to be performed (if possibly it may be) on the Lords day. It was usual with the Primitive Christians on every Lords day to eat of that Heavenly and Soul-refreshing *Manna*, the Body and Blood of our blessed Lord and Saviour Jesus Christ. And hereupon was that usual and Ordinary speech amongst them, *Celebrasti Dominicum, sumpsisti Dominum;* thou didst keep the Lords day, thou didst feed on thy Lord and Saviour, eat his Body, and drink his Blood. It is not in use with us on every Lords day to Celebrate the Lords Supper, yet this is a Duty often to be performed, as St. Paul setteth it forth to the *Corinthians*, first Epistle, 11th Chapter, and we should as often as conveniently we can, Sanctifie the Lords Day, by Receiving in it the Lords Supper.

The other Sacrament of Baptism, it should likewise (if with conveniency it may) be Administred on the Lords day, for the Sanctifying the Sabbath, by performing in it this Holy and Religious Exercise, for it is a means to put People in mind of the Vows and Promises that they themselves did make to God in Baptism.

I have been something longer than I made Account, in Treating of those Publicke Religious performances that should be performed in Gods House. I shall but touch upon those that should be performed in every Mans own House.

Private Meditation upon the Word of God, whether Read or Preached; this is a Duty that careful Christians ought Conscionably to perform in their own Houses. When they are Retired to their Houses, and are private by themselves, they should digest by Meditation the good Word of God; Treasure it up in their Hearts, to bring forth the Fruit of it in their Lives and Conversations. If they come into Company, and have Occasion to Discourse with any, whether in their own Houses, or with others in theirs: They should endeavour to break off all Discourse of Earthly Affairs, and Worldly businesses, and should Reason of the Scriptures, of things concerning

concerning their Salvation: On the Lords day especially they should think of St. Paul's Exhortation to the Ephesians, Chap. 4. ver. 29. *And let no Corrupt Communication proceed out of their Mouths, but such as is good, to the use of Edifying, that it may minister Grace to the Heavens.* At leisure times they should Catechise and Instruct their Children on the Lords day, Read in their Families the Word of God; talk of it when they sit in their Houses, and walk before their Families in the ways of God's Commandments. When they have performed all these Duties, they should shut up the Sabbath with Prayers and Supplications, and as near as they can, spend the whole day in Holy and Religious Exercises. If we did our Duties as we ought, we should indeed so Sanctifie God's Sabbath, that in it we should neither think our own thoughts, nor speak our own words, nor do our own works. But the best fall short of their Duties, and do not Sanctifie God's Sabbath according as he requireth; they may hope to be so happy in Heaven, but they can never be so Holy on Earth; yea, the good God will pardon those that set their hearts to seek, and to serve him, though their failings and fallings are great and many, not onely on week days, but on the Lords day; yea, he is an indulgent Father: And such things as are reputed by some to be great sins, as the Carriage of Beds, and the bearing of Burdens, and the selling Wares, in those of the meaner sort, he will look upon them as no sins, or as very small Infirmitiess. If men fall out of Infirmitie, and are grieved for these things, and are wary, and watchful over themselves how they fall into those sins for time to come; Or else do these things at the Command of their Governours and Superiors, who they know would not Command them such things if they did not know that they were such works of Necessity as may be done on any Sabbath-day, or such works of Necessity, as must be done on that Sabbath-day as they Command them. And he will not see concerning some that are Persons of Quality and Fashion, Ministers and Magistrates, that they are not frequent in performance of Holy and Religious Exercises: And if they be drawn in to Feast and Banquet on the Lords

day, and do Prophane the Sabbath by foolish talking, and vain jesting; yet if they Repent of their failings, of their fallings, and do not wilfully prophane the Sabbath themselves, nor nourish others in the contempt of Holy and Religious Exercises; he will pardon and forgive those sins, for he considereth of the Temptations that some have to sin, of the pull-backs and hinderances that they have to Piety. And again, he is very strict and precise, a severe Judge, and will see in some of the meaner sort such things as seem to the Worlds eye to be very small Infirmities; the gathering of sticks, and playing in the streets, and note them as hainous sins; yea, he will not see that those that do those things keep the Church duly, and are frequent in Religious Exercises; if they do these things out of Hypocrisie, to bear themselves out in their presumptuous wickednes. And he will note some that are Persons of Quality and Fashion, how they prophane the Sabbath by idle Discourse and vain talking, and will not observe it in them that they are frequent and often in the performance of Religious Exercises. If they make Religion a Cloak for their Malice, and will not Repent of this sin, but are obstinate to have all Men as frequent and often in performance of Holy and Religious Exercises as themselves; for he considereth of the Opportunities that some have to do good, of the helps and encouragements that they have to Piety. Yea, the Merciful God hath a care of the dumb Beatis, and one of the Reasons why he hath Ordained a Sabbath, is, that they should rest every seventh day, and not be over-harrowed with working. And much more hath he a care of reasonable Creatures; he hath Ordained a Sabbath of Rest, not merely out of respect to himself, that he should be Served, and his Sabbath Sanctified by performing in them Holy and Religious Exercises, but he hath a respect to Servants and Day-Labourers, and hath Ordained a seventh day of Rest, that Servants and Day-Labourers might have some time to rest from Labour as well as their Masters. So it is set forth in the 5th. of Deut. 14 ver. the latter part of the verse, one of the Reasons why God hath Commanded a Sabbath of Rest

to be kept Holy, is, that the Man-Servant and the Maid-Servant may Rest as well as thou. If thou beest a Master of a Family; thou mayst when thou wilt Rest from Labour: God hath appointed a time when the Man-Servant and the Maid-Servant may do this as wel as thy self, and that is upon his Sabbath of Rest: Now, thy Man-Servant and thy Maid-Servant may Rest as well as thou; yea, thou art bound in equity and Conscience to favour thy Servants, and after a special manner give them Rest on the Lords day. Not that Servants or Labourers are exempted from Sanctifying God's Sabbaths; by performing in them Holy and Religious Exercises: But this I say, if they keep the Church duly, and shew no distaste or dislike of Household Piety, but are willing to hear the Word read, and to Pray with their Masters on the Lords day when they are required; They should in Mercy and Compassion to them, give them some time wherein they may rest from Labour, and have a Relaxation from Spiritual and Divine Duties. *The Spirit truly is willing, but the Flesh is weak,* and Masters of Families cannot so Sanctifie God's Sabbath; that they should spend it wholly in Religious Exercises; and therefore they should not wonder at their Servants, if they be willing on the Sabbath-day to have some time, wherein they may Rest from Labour, and have a Relaxation from Spiritual and Divine Duties. Yea, the wisdom of Governours, considering the impossibility that all the world should be wholly devoted to Holy and Religious Exercises on the Lords day, did think fitting to permit Day-Labourers, Men-servants, and Maid-servants to recreate themselves at seasonable times on the Lords day, lest while they Rested from Labour, and were vacant from Spiritual and Divine Duties, they should run out into Riot and Excess, or into some worse sins.

This Toleration of sports and pastimes on the Lords day, did no more disprove the Morality of the Sabbath, nor no more prove sports and pastimes on the Lords day to be Lawful, than the Statute that stinteth Usury at a certain summe in the hundred, proveth Usury to be Lawful by the Word of God: Whereas the Statute is express, that no Man should Collect

from

from that Statute, that that Usury, or any Usury was Lawful in Religion and Conscience.

But it hath been Objected heretofore by some, and it may be will be Objected again, That there was never any Law made heretofore for the toleration of Sports and Pastimes on the Lords day. Because there is an Act of Parliament that doth expressly forbid that no Persons should go out of their own Parish to use any sports and pastimes whatsoever.

To this I Answer, that it was usual in times of Popery, of blindness, and of Ignorance, Many Parishes did meet at one Parish to Celebrate Bacchanalian Feasts, and to have tumultuous Assemblies, Drunken Wakes, and Disordered Meetings. And the wisdom of Governors did prudently provide against this mischief. But it may be probably Collected, and reasonably Concluded, that the Honourable Assembly, the High Court of Parliament, by prohibiting People to go out of their own Parishes to use sports and pastimes on the Lords day, did tacitly yield, that if they did keep themselves within their own Parishes, they might at seasonable times use such sports and pastimes on the Lords day as were judged Lawful on other days. But if the Honourable Assembly, the High Court of Parliament, shall Declare that this is not the meaning of that Act, and shall hereafter with the consent of his Sacred Majesty, make an Act against Peoples using all sports and pastimes whatsoever, as well in their own Parishes, as out of them: It becometh me and all peaceable Sons of the Church, to judge, That no body ought to tolerate themselves, or to countenance or encourage others in the use of any sports and pastimes on the Lords day, whether in their own Parishes, or out of them. But yet this I say, the Holy Man Job, in the Profession of his Innocency, Job 31. 13. layeth it down, *How he did not despise the Cause of his Man-Servant, or of his Maid-Servant when they contended with him:* And Masters of Families, while they look to restrain their Servants from using sports and Pastimes on the Lords day, they should take heed how they constrain them to work. It is usual with some Masters of Families, who seem

to be very Pious, very watchful over their Servants, that they use no sports and pastimes ~~on the Lord's day~~, they very frequently constrain them to work on the Lord's day : Set them to mend, yea, to make Hedges, no necessity constraining : Yea, many times they sett them to Brew, and do Actions as painful and laborious as any are done on the week days. Masters of Families if they do Observe in their Servants a care of Religion and Piety, than they are willing to be present at Divine Duties, Publickly at Gods House, Privately in their Houses; they should be compassionate towards them, allow them some times to refresh themselves, to rest from Labour on the Lord's day : Yes, they should be thus Merciful to the dumb Beasts, for God many times heareth the groans of their Ox and their Ass, and much more will he hear the Cry of their Servants, when they cry against them. They should be more Compassionate to them; in the bowels of Compassion they should look upon their Servants, and esteem of them as their Fellow-Servants in Christ Jesus; and think that God hath made them Lords, not Tyrants over them, to cause them to drudge and droyl without any Interrmission.

Besides times of Rest on the Lord's day, which they ought, and are bound to allow their Servants, they should think of it, and allow them sometimes to recreate themselves : The Church hath Constituted Holy-days, and though they ought principally to be kept, by performing in them Holy and Religious Exercises, yet without doubt sports and pastimes at seasonable times may be used on these days : And Merciful Masters, if their Servants keep the Church duly, and be present at publicke Prayers on Holy-days, they shoule allow them Liberty to Recreate themselves on these days, to use sports and pastimes. None of us can Sanctifie a Sabbath of Rest as we should in this World; we should Serve God on week days, on Holy-days, but especially on the Lord's day; we have many failings and fallings, and fall short of our Duties : Let us bear with one anothers Infirmities, and the good God shall pardon all our Infirmities, and accept of our weak and imperfect Servyng him.

Application.

APPLICATION.

I Have spoken of a Sabbath of Rest, and indeed we should all the days of our Life keep a Sabbath unto God: We should Rest from sin, pray unto him always, and be constantly devout: But the day that he hath Sanctified and set apart for his Worship and Service, we should above all days remember that, after a peculiar manner Sanctifie it, and spend it in Holy and Religious Exercises. This is the King, the Queen of Days, and of all other days ought to be had in chiefest estimation. It is a great Error of the Papists, when they cause the Maid to Exalt her self above the Mistress, the Hand-Maid to Rule over the Queen, and suffer every petty Holiday to justle the Lords day out of Doors. Yea, it was usual with us in times of Blindness and Ignorance: Many Parishes did Meet in one Parish to Celebrate *Bacchanalian* Feasts; yea, they did bring their May-Lady into the Church in time of Divine Service, and did take off the minds of People from Religion and the Service of God; causing the Lords day to be Celebrated with more Foolish vanities than ever the Heathens Celebrated the Feasts of their Belly-god *Bacchus*, or their Lascivious Lady *Venus*. These Times of Ignorance God winked at; but now he Commandeth all Men every where to Repent: Yea, be perswaded to Consider of it, and take heed of all back-sliding to Popery. It is usual now in such places where the *Romish* Religion Ruleth and beareth sway, the Lords day is Celebrated with little Piety in God's House, and with more prophaneness out of it. And yet I beseech you, suffer the word of Exhortation, let us not so Oppose Papism, that we should run into the contrary extreme of Atheism. The Papists they do so slight the Lords day, that they prefer every Ordinary Holy-day before it. And we (or at the least, the greatest part of us) do so highly magnifie the Lords day, that we have thrust all other holy-days out of the Kalendar. We should Serve God on week days, Come up to his Temple too to

to serve him, and to Pray unto him on Holy-days. There be other Sabbaths besides the Seventh day of Gods Institut on, and God requireth, not onely that we hear the Instruction of him our Heavenly Father, and keep Holy his Sabbath, the Seventh day, which he hath expressly Commanded to be Sanctified: But he requireth that we forsake not the Laws and Constitutions that the Church our Mother giveth us, concerning the Sanctifying of Holy-days, for these likewise are God's Sabbaths, though Constituted by the Church; and God requireth that we keep his Sabbaths, and Reverence his Sanctuary. We should serve God on week days, come up to his House, and serve him on Holy-days, and after a special manner Sanctifie the Seventh day of his Consecration: But we on the contrary have polluted God's Sabbaths, profaned his Sanctuary, and notwithstanding the noise that is made of Holy and Religious Exercises on the Lords day, the Lords day was never les hallowed. Shall I shew you how it was of ieridays; when there was no King in Israel, but every body did that was right in their own eyes. Publick Formes of Prayer, wherein People might joyn with the Priest, on the Lords day, where they were used, they were very much scorned and contemned, and in most places quite given over. And on week days, and on Holy-days not permitted at all to be used.

The Word of God where it was publickly read was very much slighted, and in many places not read at all. So that People for want of having the Scriptures and the Word of God read unto them, were kept in more blindness and Ignorance than they are in the Papacy.

Publick Catechising of the Youth at seasonable times, and the reading of Homilies, for the Instructing of People in the Principles of Religion, they were despised as things unprofitable, and of no use at all.

The Sacrement of the Lords Supper in many places, and most Churches it was not publickly Administred for many Years together.

The Sacrement of Baptisit for a prejudice was wrought against it,

it, and People were made to believe, that they ought not to Baptize their Children, or bring them within the Covenant. Since it hath pleased God to restore us to Government, and the Blessings of it, the same design (as it is greatly to be feared) is still under-hand carryed on, and some that seem to Con-form and be Obedient to the present Government, under a pretence of their love to Piety, and their Care of en to per-form Holy and Religious Exercises, seek to make themselves and their followers Inde-pen-dent, that is, not subject to any Temporal Magistrate, or Ecclesiastical Governour. We will be so Charitable, as to believe, that they did heretofore oftent Fall and Pray, and perform other Holi-ty and Religious Exercises themselves in private, And receive the Sacrament in publick with their own Companies. But they did bereave the World of the use of all God's Ordinances in publick, but Psalm and a Sermon. And no doubt of it, but divers of them do now pray in private, Read the Word of God in their Fa-thers, Catechise and Instruct their Children, and perform other Holi-ty & Religious Exercises very frequently in private, and I cannot believe that any virtuous Religious Governour, either in Church or Common-wealth, meaneth to trouble them for, or disturb them in these things. If those of the Clergy among them will say, the publick Prayers of the Church, after that manner that they are enjoyed to say them, and will read the Scriptures in publick, and the Homilies of the Church, so as to work people to a love of them, and of the good Instructions therein contained, and not lead them af-ter that manner, as to cause them to be scorned of the multi-tude; and not neglect publick Catechisis. But perform it according as it is enjoyed to be performed. And they of the Piety will work themselves and others to a Reverend esteem of these publick Religious Duties, and diligently frequent them, and Carefully and Consciounably use them, as in Obe-dience to God's Laws and Mens' they ought. And both the one and the other will give over their private Conven-ticles, and giddy Meetings, and not slander the present Go-vernour, nor traduce the Government, nor draw scorns and contempt

contempt upon all publick Religious Duties that are enjoyed by Authority (except Sermons) as things that have all things of Man, and nothing of God in them : They that are Religious amongst them, shall not be discountenanced by Magistrates, or any Body else for their Piety and Godliness. Of those who have been heretofore, and are still opposite to the present Government, and labour to work others to be of their mind and Opinion. Many are Ignorant Persons, and as they have no will to pray in publick, so they have no skill to pray in private, and are taken in onely to bear up the Train of the Faction. Others of them (whatsoever others Report of them, or they Report of themselves) they are wicked, profane, ungodly Persons, their sins apparent and conspicuous, obvious to every Eye ; and though they absented themselves from, and their slighting of publick Religious performances, causeth them to be noted of the Faction to be Saints ; yet their private Religious performances are neither so frequent, nor so fervent that any should take notice of them but themselves, and those of their own Faction. Some well-meaning Men there be among them, both of the Clergy and the Laity, who love and practise Holy and Religious Exercises in private, and are not, nor would not be any great Enemies to them in publick : But that the Grandees of Faction work upon them, and make them believe that the publick Religious Duties required by the Laws, (because enjoyned) have more of Man in them than of God, and are therefore superstitious and unlawful to be done. To say the Truth (though all of them do not often perform Holy and Religious Exercises, and others of them are so Ignorant, that they cannot at all perform them,) livers of them they were heretofore, and no doubt but they are still very frequent and often in the performance of Holy and Religious Exercises. But Religion abuſed hath done a great deal of harm, and it is greatly to be feared, that some of them did heretofore, and do still resist the Truth again't their Conscience. If Men Fast and Pray never so often, if they do it for bad ends, and wicked purposes, These their Religious Actions are turned into sin unto them. And if Man

be never so frequent in performance of Holy and Religious Exercises in publick, in private. If they do these things that they may subvert the present Government, and make Peoples hearts dis-affected to it: All their Religious performances, though never so specious in the Eyes of Men, are yet abominable in the Eyes of God: Yea, such Persons who use Holy and Religious Exercises out of Policy, not out of true Piety, looking thereby so bring about their evil and wicked designs, They have caused Religion and Religious Duties to be loathed and hated, so that Mens hearts turn against the use of God's Ordinances: Indeed it should not be so, Man should not therefore abstain from, but they should therefore often use God's Ordinances themselves in Truth, because they are so often abused by others in Hypocrisie: And for certain it must be such who honour God in his Ordinances, and often use them that must keep Hypocrites from abusing them; defeat and bring to light their Treacherous practices, and their Treasonous designs, whereby they seek to undo both Church and Common-wealth. A great many of prophanes and ungodly persons and people there are, who are wicked without shew of the contrary, who as they do often meet on week-days at Inns, Taverns, and Ale-Houses, and spend their time in Rioting and Drunkenness, Swearing and Cursing, and prophaning God's Holy Name, to the dishonour of Religion, and discredit of the Gospel of Christ. So many times they have their riotous meetings at the same places on the Lords day, sometimes in the time of Divine Service, to the grief of all good Men, and to the scandal and Offence of all Godly Christians.

Indeed they seem opposite enough to Hypocrisie, and very willing and desirous they are that they should be Reformed, who cloak Treason under the shew of Religion. But Magistrates, and those that are in Authority, hold it fitting that they should first Reform their own Lives, and set a better example of Holiness, before they seek the Reformation of others: Yea, it is plain, that most of such dissolute and disordered persons, they do (for the most part) rather rail and revile Hypocrites

rites for being Religious, than use any Legal or Lawful means, whereby to reduce them from their Hypocrisie; yea, though some stayd, sober, vertuous Persons, whom Neces-
sity forceth into their Company, do Legally and Lawfully Oppose Hypocrisie, and Labour to prevent the spreading Contagion of it, and they by their Example learn to do the like; and have been wrought and perswaded to be willing to jeopard their Lives against those who put the Face of Religion upon Rebellion: Yet it is plain enough, that the greatest part of them did heretofore, and it is to be feared that under pretence of Opposing Hypocrisie, they do still rail and revile vertuous Priests and Prelates (whose Lives are continual Sermons) for Piety and Godliness. And were heretofore, and it is to be feared are still Enemies to Godly Magistrates, against whom they have nothing justly to Object, but their laudable endeavours in seeking to reclaim them from their prophaneness and ungodliness. It is a thing greatly to be desired, that they who are guilty of dissoluteness and debauchedness, and are openly Prophane Persons, wicked without shew of the contrary: It is, I say, a thing greatly to be desired, that they would be perswaded to believe it. It is not others often abusing of Holy and Religious Exercises, that hath set off their hearts from a Love of Piety and Godliness, but it is their own dis-using themselves from, and not accustoming themselves to Holy and Religious Exercises, that causeth them to loath them themselves, and maketh them hate and detest them in others. And their prophaning God's Sabbaths by swilling and bezeling, by Cursing and Swearing, those beastly Vices which cause them to be taken up in the Lips of talkers, and branded with a Note of Infamy; what is the Reason that they do not daily and continually Repent of those sins, that so they should prevail against them, and get ground of them every day? But because they will not hearken to the good Instructions of God's Ministers persuading them to leave them: Nor Obey the wholsome Laws of Godly Ma-
gistrates seeking to reclaim them from them: But especially because they will not hearken to the good Motions of God's

Spir. t.

Spirit moving them to Repentance, but put off God continually with delays and procrastinations. Well, if all these means do not work upon them, to cause them to leave these sins, constantly and continually to Repent of them, and daily to practise Piety, and Serve God in publick, in private. If God have not already, it is much to be feared that he will e're long give up some of them unto a seared Conscience, a heart that cannot Repent: And this Spiritual Judgment they will find it to be worse than all Temporal Judgments and Afflictions whatsoever. Briefly, for a Conclusion, among those that Cover in Opinion of Holiness, and desire to be reputed Saints, there be many Hypocrites. And of those sinners of whom our Saviour speaketh in the Gospel, *That he came not to call the Righteous, but them to Repentance*; there are but few true Penitents who constantly Repent of their sins, and have any settled Acquaintance with God by Prayer. So that what with openly prophanie Persons on the one side, and ungodly Hypocrites on the other side, the Peace of the Church and Common-wealth is so much troubled and disquieted, that if God help not, it is not in the Power of Man to Remedy and redress those things. If the Lord of the Sabbath do not cause his Sabbaths more carefully to be Sanctified, and bring it to pass that Holy and Religious Exercises on the Lords day, on Holidays, on Week days be more in use than now they are. They that are true Christians in most places had need to pray unto God, that they may keep a Sabbath unto him in Heaven, for there will be no keeping of Sabbath to him on Earth: And thus I should pass from this Allusion, as the words put us in mind of a Sabbath that should be kept to God on Earth, to speak of them as they have reference to the Sabbath that shall be kept to God in Heaven.

A Prayer.

O Almighty Lord God, the Holy Lord God of Sabbath, thou searchest the Hearts, and tryest the Reins, and from thee no Secret can be hid: Thou seest and knowest that some there be, who under pretence of Religion, have, in a manner, Destroyed and over-thrown all Religion. They have caused thy Sabbaths to be despised, thy Worship and Service on Weeks, and on Holy-days to be neglected, and all publick Religious performances to be slighted and contemned. Forgive we beseech thee, the multitudes that were heretofore, and are still fraudulently circumvented, and ignorantly drawn in to be partakers in these things. Open their Eyes to see their Errors, and give them Grace to Repent of them. Grant that they may frequent the Solemn Assemblies on week days, on Holy-days, on the Lords day; and those Holy and Religious Duties that are enjoyed by Authority, work in them a love of them, and incine their Hearts to use them with Care and Conscience, as they ought. Who they be that did heretofore, and do still resist the Truth against their Conscience, we know not, neither will we Judge. But O Lord of Hosts, that tryest the Righteous, and suffest the Reins and the Heart, pull them out for Judgment: Take, we beseech thee, the Matter into thine own Hands, and be pleased to Discover and bring to light their Treasons and Treacheries, and all other thy Secret ~~Secret~~ Eyes which they Cloak and hide under shield of Religion. The multitudes of openly profane Persons, who are wicked without shew of the contrary, open their Eyes to see how much it concerneth them to hearken to the good Instructions of thy Ministers, to Obey the wholesome Laws of Godly Magistrates, and let them not continually resist the good Motions of thy Holy Spirit moving them to Repentance; lest by despising these means which thou usest for their Salvation, they bring upon themselves the Spiritual Judgment of hardness of heart, which will be worse than all temporal Plagues and Judgments whatsoever. And O Lord, if thou

hast not determined to lay the Land Desolate, and to destroy
Man and Beast out of it: (as even this heavy Judgment we
have just cause to fear, hangeth over our heads for our sins,) be
pleased to hear the Prayers of those who Serve thee in Truth and
Sincerity, and grant that the Infestation of Hypocrisie may spread
no further, and that the Leprosie and Plague of sin may be abated.
And Bless the Endeavours of those that are truly Pious
and Religious when they Legally and Lawfully Oppose Hypo-
crites in their painted Vices, and prosper them when they seek
the Reformation of Capital and Scandalous Crimes in openly
prophanous Persons, that so the Judgments which we have just
Cause to fear, hang over our Heads, may be averted from us,
and this we beseech thee to grant, for Jesus Christ his sake, to
whom, with thee and the Holy Spirit, be all Honour and Glory
now and for ever. Amen.

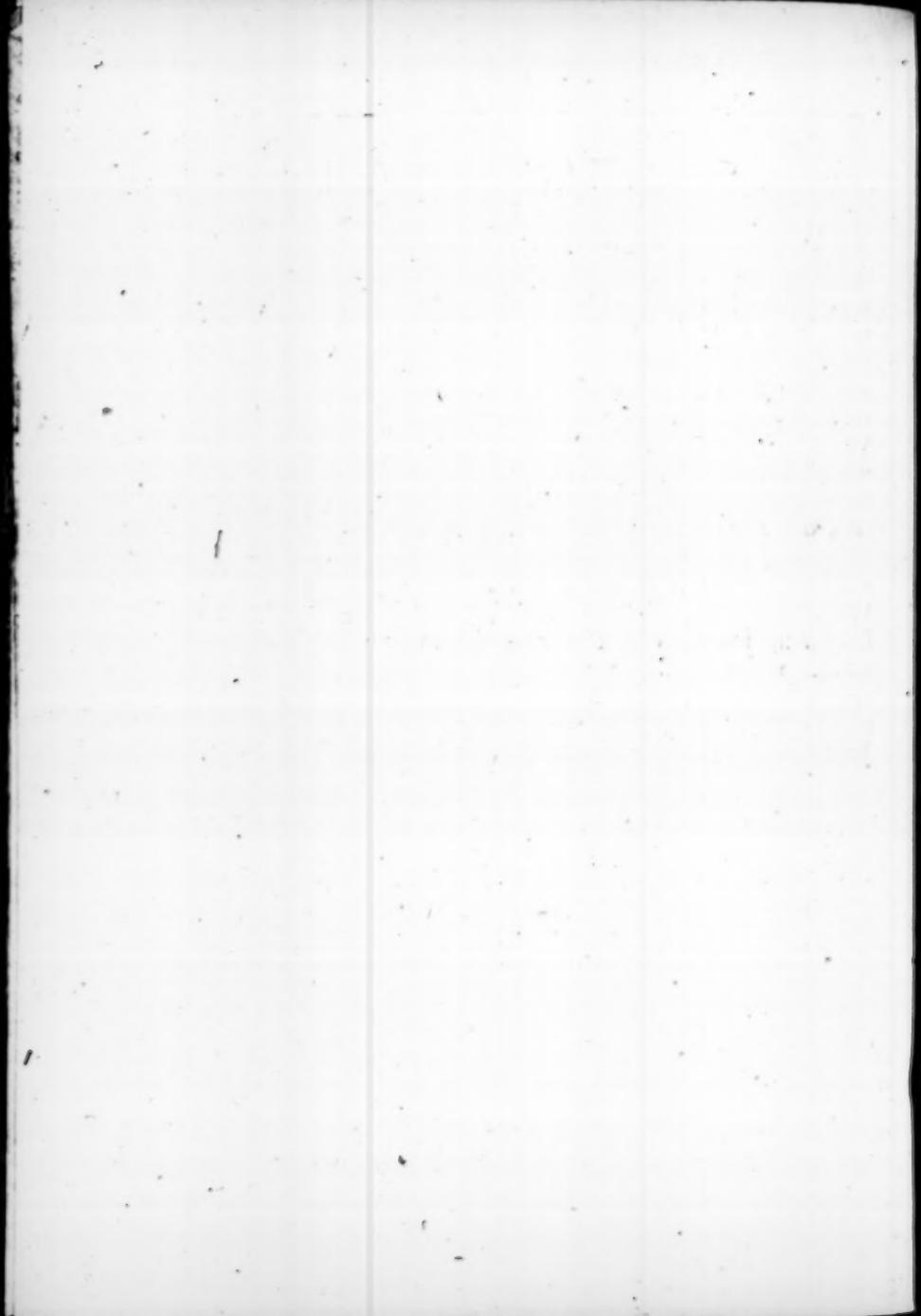
F I N I S.

POST-SCRIPT.

I AM willing to believe that this Sermon, or Treatise of the Sabbath will be a means to hinder the spreading Contagion of Schism and Heresie, and if it find that Acceptance with the World as I hope it may : I shall be encouraged to Publish such other Sermons of the same Text, as I have prepared for the Press ; the Heads whereof I have proposed in the following Page. But if my hopes deceive me, and the World do still continue so to favour Sects and Sectaries, that what is done, doth not ; and what is proposed is not likely to make any thing for the publick good. It is my desire, that some other would find some better Expedient for the Common good, than what is here done, or proposed to be done ; and I shall willingly surcease, and trouble my self nor the World no further, but clear my self, with *Solon*, in this Consideration, that I have not been wanting to do what I could for the good of my Country, though it hath not had that success as I hoped it would. And shall onely humbly beseech Almighty God, who is alone able, that he would be willing for Jesus Christ his sake, to Remedy and redress what is amiss.

Solonis
dilectum: O
Patris
egregia
& salis
tibi opiu-
latus sum
atque
ita do-
mum abi-
it in po-
sterum
quieturus.

Heb.



Heb. IV. 9.

There remaineth therefore a Rest unto the People of God.

THese words are a Summary and brief Conclusion, and the Apostle doth infer and conclude from what he had before delivered, that the People of God shall be happy ; and doth describe that wherein their Happiness doth consist. Now then that you may see the Felicity of Gods chosen, rejoice in the gladness of his People, and give thanks with his Inheritance, I shall propound unto you four Grounds of Doctrines to be insinuated upon.

First Ground of Doctrine. In regard the reward that is promised unto us in the Life to come, is set forth unto us by the keeping of a Sabbath, I shall Observe unto you that the Happiness and Felicity of Man consisteth in the Service of his Maker, in doing his Will, and keeping his Commandments.

Second Ground of Doctrine. God ever had, now hath, and ever will have a People upon Earth, whose hearts are set upon this thing, and will by no means be taken off from Serving him, and glorifying their Creator.

Third Ground of Doctrine. Though the hearts of God's People be whole within them, and their intentions right placed, and they intend the Service of God above all things, yet they have their failings and their fallings, their weaknesses and Infirmitiess, and fall short of their Duties, and their heart is not so right in all things that they shou'd attain unto this Happiness in this Life.

Fourth Ground of Doctrine. That which must Comfort God's People against all discouragements, their fallings into sin, and their failings in Duties, is the consideration that such a Happiness they shall enjoy in the Life to come, such a keeping of a Sabbath remaineth unto them, that they shall never offend God by sinning against him, or failing in their Duties in Serving him.

F I N I S.